OLD CATHOLIC
WORSHIP
IN THE NETHERLANDS

— 1961 —

OLD CATHOLIC WORSHIP

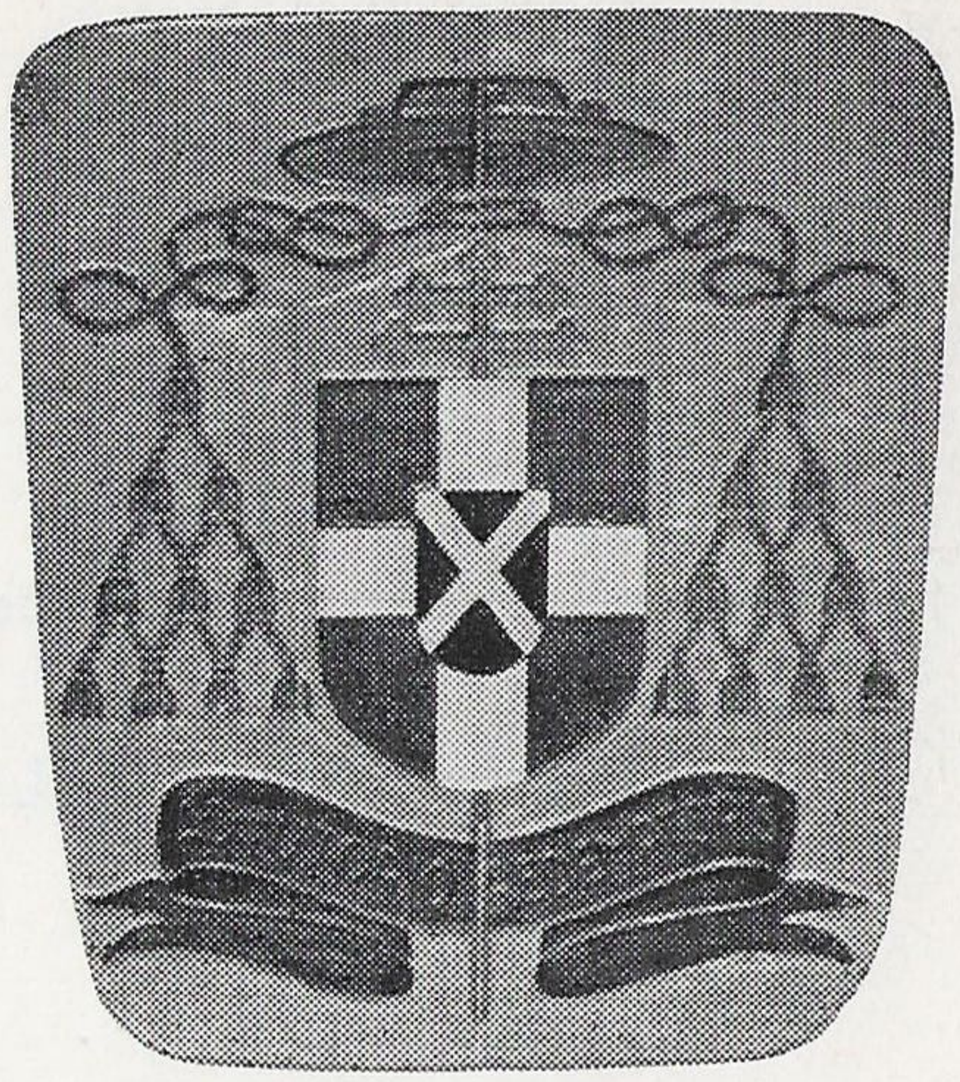
in the

NETHERLANDS

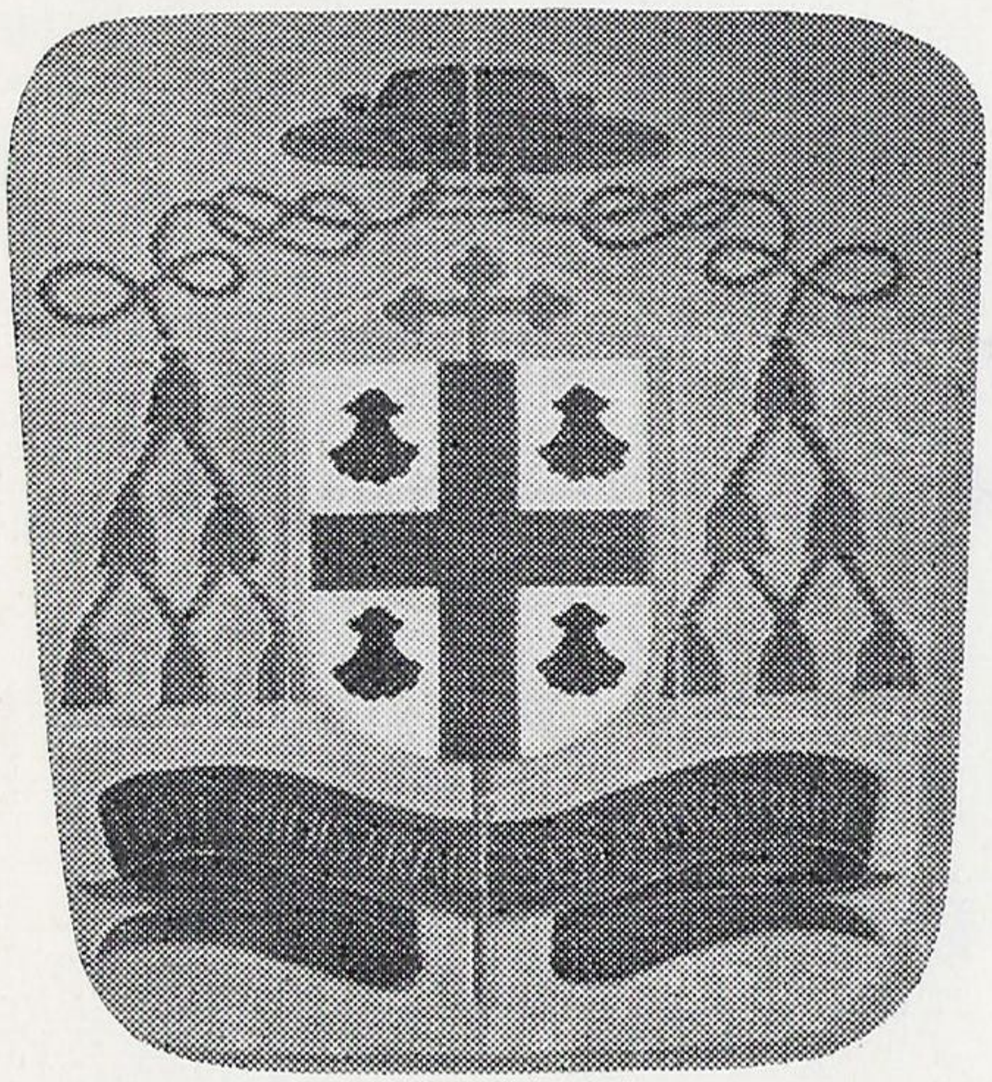
including the Common Order of the holy Service of the Mass, a short illustrated history of the Old Catholic Church, the Old Catholic-Anglican Agreement, the Declaration of Utrecht of 1889, and a list of parishchurches.

Published by the Society of St Willibrord and on sale at: „Centraal Oud-Katholiek Boekhuis", c./o. Oud-Katholiek Seminarie, Koningin Wilhelminalaan 3, Amersfoort, Holland.

1961



Coat of arms of the Archbishop of Utrecht and the Bishop of Haarlem, to be found in the new seminary at Amersfoort



ANGLICAN AND OLD CATHOLIC

INTERCOMMUNION

On July 2nd, 1931, at Bonn, Germany, a joint session of Anglican and Old Catholic Commissions agreed to terms of intercommunion. They were accepted unanimously by all the delegates, and have since been ratified by the various Old Catholic Churches, by both Convocations of the Church of England, and by the other Churches of the Anglican Communion.
The following are the terms of the agreement:

(1) Each Communion recognizes the Catholicity and independence of the other, and maintains its own.

(2) Each Communion agrees to admit members of the other Communion to participate in the sacraments.

(3) Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith.

FULL COMMUNION AND INTERCOMMUNION

Resolution 14 of the Lambeth Conference 1958 runs as follows:

The Conference endorses the paragraph in the Report of the Committee on Church Unity and the Church Universal which refers to the use of the terms "full communion" and "intercommunion" and recommends accordingly that where between two Churches not of the same denominational or confessional family, there is unrestricted "communio in sacris", including mutual recognition and acceptance of ministries, the appropriate term to use is "full communion" and that where varying degrees of relation other than "full communion" are established by agreement between two such Churches the appropriate term is "intercommunion".

The Report of the Committee on Church Unity and the Church Universal mentions the confusing use of the terms "full communion" and "intercommunion" and says: The Committee therefore has concluded that it would be less confusing and indeed more true to reality to use the term "full communion" in all cases where a Province of the Anglican Communion by agreement enters into a relation of unrestricted "communio in sacris", including the mutual recognition of ministries, with a Church outside our Communion. This would mean, for example, that the relation already existing between Churches of our Communion with the Old Catholic Churches would henceforth be described as that of "full communion" rather than "full intercommunion".

The Bishop of Fulham, Dr Roderic N. Coote, representing the Archbishop of Canterbury, assisting at the consecration of a Bishop in the Cathedral Church of Utrecht, 1959

OLD CATHOLIC HISTORY

Who are the Old Catholics? They are a federation of several independent national Churches which are definitely Catholic in faith and worship, and are also non-Papal. Amongst them the Archbishop of Utrecht holds a Primacy of honour not dissimilar from that accorded in the Anglican Communion to the Archbishop of Canterbury.

Wherever they are found they are the Church of a minority of the people, but smallness of numbers does not mean that they are an unimportant Church. On the contrary, they occupy a very definite place in Catholic Christendom and they are in communion with almost all the Churches of the Anglican Communion.

Old Catholicism results from the fusion of two separate and distinct movements away from the Church of Rome. The first of these was caused by Jesuit intrigue which in the eighteenth century drove the See of Utrecht into separation from the Roman Obedience. This Mother-diocese of the Netherlands had been founded by St. Willibrord, a missionary from Northumbria, in A.D. 696. The schism in the Church of the Netherlands arose, when the Pope deposed Archbishop Petrus Codde and appointed a new bishop, which was contrary to church law.

St Willibrord, a missionary from Northumbria, who founded the Church in the Netherlands and became the first Archbishop of Utrecht. He died in 739

Part of the Church remained loyal to the Chapter of the Archbishop (the Old Catholics) and the others took the side of Rome (the Roman Catholics). The Church of Utrecht was not prepared to bow before the Jesuit-Papal striving after power. It maintained its rights and elected Cornelis Steenoven Archbishop of Utrecht (1723). He was consecrated by the Roman Catholic Bishop Dominicus Maria Varlet.

In separation from Rome (and with the revived Sees of Haarlem and Deventer) Utrecht retained a valid Apostolic Succession in its ministry and continued to be Catholic in faith and worship. For Utrecht the Scriptures and Tradition were and are the sources of the Catholic faith, in such a manner that Tradition can never add anything to, or take away from, the Scriptures. For Rome Tradition came to stand above the Scriptures and was finally embodied in the Pope (1870). The Vatican Council of 1870 killed any hope of reconciliation with Rome.

The same Vatican Council produced another separation from Rome, a secession of some magnitude, which occurred in Central Europe where its leader was the celebrated Dr Ignatius von Döllinger, a Theological Professor of the University of Munich. His followers came to be called *Old* Catholics because they rejected the *new* doctrines of the Papal Church and appealed to the standard of faith and worship in the Undivided Christian Church. Excommunicated by Rome, they sought and obtained recognition by the See of Utrecht, and in consequence enjoy Orders which even the Roman Church admits as valid.

The Old Catholic Churches have revised doctrine, worship and discipline and there are differences between the different Churches in these matters, but all are united

Illust ac Revar D D. Petrus Codde Divinus Apostolicus
Archiepiscopus Sebastenus et Ultrajectensis. Natus
Amstelodami 26 Novemb. A. 1648 Obiit Ultrajecti 18 Decembr. A. 1710.

PETRUS CODDE (1648—1710)

Illust: ac Rever: D. D. Cornelius
Natus Amstelodami circa Annum
Steenoven Archiepiscopus Ultrajectensis
1662. obiit Leidae 3 Aprilis 1725

CORNELIS STEENOVEN (1662—1725)

on the basis of the Declaration of Utrecht, as agreed in 1889. A translation of that Declaration will be found hereafter.

From 1870 onwards the Old Catholic Churches have been in close touch with the Anglican Churches. The Old Catholics responded to the Lambeth Appeal of 1920 with regard to Christian Unity. In 1925, the Old Catholics declared their unqualified acceptance of Anglican Orders and Sacraments. At Bonn, in 1931, terms of intercommunion were agreed upon, and have since been ratified on both sides. Members of either Communion may, therefore, obtain hospitality in matters spiritual in the Churches of the other.

Since the Union conferences held in Bonn in 1874 and 1875 under the leadership of Von Döllinger, excellent relations have been maintained with the Eastern Orthodox Churches. These bonds were strengthened by the presence of official Eastern Orthodox delegates at several international Old Catholic congresses.

Finally it may be noted that from the very beginning the Old Catholic Churches have taken a great interest in the work of the oecumenical movement. This is the logical consequence of their conviction that they are the continuation of the one, holy, catholic and apostolic Church and that, with a view to the Roman Catholic aberrations on the one hand and those of the Protestants on the other hand, it is their duty to bear witness to the faith of the one and undivided Church.

THE DECLARATION OF UTRECHT

A TRANSLATION OF THE PROFESSION OF FAITH, OR DECLARATION, FORMULATED BY THE OLD CATHOLIC BISHOPS ASSEMBLED AT UTRECHT, SEPTEMBER 24th, 1889

1. We adhere faithfully to the Rule of Faith laid down by St. Vincent of Lerins in these terms: "Id teneamus, quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere proprieque catholicum." For this reason we persevere in professing the faith of the primitive Church, as formulated in the oecumenical symbols and specified precisely by the unanimously accepted decisions of the Oecumenical Councils held in the undivided Church of the first thousand years.

2. We therefore reject the decrees of the so-called Council of the Vatican, which were promulgated July 18th, 1870, concerning the infallibility and the universal Episcopate of the Bishop of Rome, decrees which are in contradiction with the faith of the ancient Church, and which destroy its ancient canonical constitution by attributing to he Pope the plenitude of ecclesiastical powers over all Dioceses and over all the faithful. By denial of his primatial jurisdiction we do not wish to

ANDREAS RINKEL, 79th Archbishop of Utrecht

St Gertrude's Cathedral at Utrecht

deny the historic primacy which several Oecumenical Councils and the Fathers of the ancient Church have attributed to the Bishop of Rome by recognizing him as the *Primus inter pares.*

3. We also reject the dogma of the Immaculate Conception promulgated by Pius IX in 1854 in defiance of the Holy Scriptures and in contradiction to the tradition of the first centuries.

4. As for other Encyclicals published by the Bishops of Rome in recent times - for example, the Bulls *Unigenitus* and *Auctorem fidei,* and the Syllabus of 1864 - we reject them on all such points as are in contradiction with the doctrine of the primitive Church, and we do not recognize them as binding on the consciences of the faithful. We also renew the ancient protests of the Catholic Church of Holland against the errors of the Roman Curia, and against its attacks upon the rights of national Churches.

5. We refuse to accept the decrees of the Council of Trent in matters of discipline, and as for the dogmatic decisions of that Council we accept them only so far as they are in harmony with the teaching of the primitive Church.

6. Considering that the Holy Eucharist has always been the true central point of Catholic worship, we consider it our duty to declare that we maintain with perfect fidelity the ancient Catholic doctrine concerning the Sacrament of the Altar, by believing that we receive the Body and the Blood of our Saviour Jesus Christ under the species of bread and wine. The Eucharistic celebration in the Church is neither a continual repetition nor a renewal of the expiatory sacrifice which Jesus offered once for all upon the Cross; but it is a sacrifice because it is the perpetual commemoration of the sacrifice offered upon the Cross, and it is the act by which we represent

Old Catholics, Anglicans and Orthodox at the International Old Catholic Congress at Hilversum in 1948
From left to right: Prof. Dr. L. A. Zander; Bishop Cassian; Bishop Sturtevant Harwood, Episcopal Church U.S.A.; Bishop Germanos of Thyatheira; Bishop dr. O. Steinwachs; E. Lagerwey, Bishop of Deventer; Prof. B. A. van Kleef; Dr. A. Küry, Bishop of Switzerland; Dr. A. Rinkel, Archbishop of Utrecht; Dr. K. C. H. Warner, presiding Bishop of the Scottish Episcopal Church; J. van der Oord, Bishop of Haarlem, J. Z. Jasinski, Bishop of the Polish National Catholic Church U.S.A. and Canon N. J. Cockburn.

upon earth and appropriate to ourselves the one offering which Jesus Christ makes in Heaven, according to the Epistle to the Hebrews ix. 11, 12, for the salvation of redeemed humanity, by appearing for us in the presence of God (Heb. ix. 24). The character of the Holy Eucharist being thus understood, it is, at the same time, a sacrificial feast, by means of which the faithful, in receiving the Body and Blood of our Saviour, enter into communion with one another (1 Cor. X. 17).

7. We hope that Catholic theologians, in maintaining the faith of the undivided Church, will succeed in establishing an agreement upon questions which have been controverted ever since the divisions which have arisen between the Churches. We exhort the priests under our jurisdiction to teach, both by preaching and by the instruction of the young, especially the essential Christian truths professed by all the Christian confessions, to avoid, in discussing controverted doctrines, any violation of truth or charity, and in word and deed to set an example to the members of our churches in accordance with the spirit of Jesus Christ our Saviour.

8. By maintaining and professing faithfully the doctrine of Jesus Christ, by refusing to admit those errors which by the fault of men have crept into the Catholic Church, by laying aside the abuses in ecclesiastical matters, together with the worldly tendencies of the hierarchy, we believe that we shall be able to combat efficaciously the great evils of our day, which are unbelief and indifference in matters of religion.

CEREMONIAL

Old Catholic ceremonial follows the general tradition and practice of Western Catholic Christendom. Those Roman Catholics who contended against erroneous *doctrine* and *discipline* and became the first generation of Old Catholics had little or no quarrel with matters connected with ceremonial. The old customs were, therefore, adapted to the new vernacular rites. Any person familiar with the ceremonial of the Roman Catholic Church will, therefore, have no difficulty in following an Old Catholic Mass even though the language used may be a strange one.

Eucharistic Vestments are worn, and the Celebrant is attended by Servers. The Altar and its ornaments are similar to those in a Roman Catholic or Anglican church. A Sanctus Bell is rung generally. Incense is in common use in the Netherlands on festivals. There are no silent Masses. Said Masses, without music, will be found, but a Sung Eucharist is the usual Sunday morning service. Occasionally a High Mass with a Deacon and Sub-Deacon in addition to the Celebrant is provided. No hymns are sung while any part of the rite is proceeding at the Altar. The Celebrant will wait until singing ends before continuing the service. In some Parishes the congregation answers with the Server.

Various settings of music are employed for parts of the Liturgy, but traditional Gregorian music (well known to Anglicans) is always used for Sursum Corda, the Prefaces, and the Lord's Prayer.

Ordination of a Priest

Consecration of a Old Catholic Church (Den Helder)

NOTES FOR THE ANGLICAN VISITOR

(1) Old Catholics attend Mass regularly, but the majority communicate only on certain recognized Sundays and Holy Days. Generally they inform the Priest in advance of their intention to communicate. Anglicans similarly should give notice. If they do so they may communicate at any Mass.

(2) Visitors should find out in advance the address of the Old Catholic Church, and are recommended to make themselves known to the Priest, who will welcome them.

(3) Anglicans should be prepared to receive Holy Communion according to the local Old Catholic custom, unless the Priest volunteers to give the visitors Holy Communion according to the Anglican manner. Communion in Both Kinds is the general Old Catholic custom. In some churches Communion is given by Intinction.

AUTHORIZATION

This revised translation into English of the Eucharistic Rite of the Old Catholic Church of the Netherlands according to the Missal, issued by the Episcopal decision of January 6th 1960, is approved.

Imprimatur!

September 1961

† ANDREAS, Archbishop of Utrecht

† JACOBUS, Bishop of Haarlem

† PETRUS JOSEPHUS, Bishop of Deventer

THE COMMON ORDER OF THE HOLY SERVICE OF THE MASS

according to the use of
the Old Catholic Church of the
Netherlands

THE INTROIT

(This is proper to the day and can be found in the book „Graduale". It is omitted at said services.)
When the Priest and Servers have knelt at the foot of the Altar, the choir begins to sing the Introit. After the Introit (or at a said Mass, after they have genuflected) the Priest and Servers rise and all sign themselves with the Sign of the Cross, the Priest saying:

THE PREPARATION

Pr. In the name of the Father, and the Son, and the Holy Ghost. Amen.
I will go unto the altar of God.

The Servers answer: Even unto the God of my joy and gladness.

PSALM 43

(This psalm is omitted at Requiems and in Masses from Passion Sunday to Holy Saturday.)

Pr. Give sentence with me, o God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

S. For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

Pr. O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

S. And that I may go unto the altar of God, even unto the God of my joy and gladness:

Pr. And upon the harp will I give thanks unto thee O God, my God. Why art thou so heavy, O my soul: and why art thou so disquieted within me?

S. O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Pr. Glory be to the Father, and to the Son: and to the Holy Ghost;

S. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Pr. I will go unto the Altar of God.

S. Even unto the God of my joy and gladness.

All sign themselves with the Sign of the Cross, as the Priest says:

Pr. Our help is in the Name of the Lord.

S. Who hath made heaven and earth.

Pr. I confess to God almighty, before (1) blessed Mary the Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you brothers, that I have sinned exceedingly in thought, word and deed, through my fault, my own fault, my most grievous fault. (2)

(1) Observe that confession is made to God, but before the Saints in glory and the Church on earth.

(2) At the words "My fault, my own fault, my most grievous fault" the Priest smites his breast three times.

Where I pray blessed Mary the Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you brothers, to pray for me to the Lord our God.

S. Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

Pr. Amen.

S. I confess to God almighty, before blessed Mary the Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you brothers, that I have sinned exceedingly in thought, word and deed, through my fault, my own fault, my most grievous fault. ([3]) Where I pray blessed Mary the Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you brothers, to pray for me to the Lord our God.

Pr. Almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

S. Amen.

All sign themselves with the Sign of the Cross as the Priest says:

Pr. The almighty and merciful Lord grant us pardon, absolution and remission of all our sins.

S. Amen.

Pr. Wilt thou not turn again and quicken us, O God.

S. That thy people may rejoice in thee.

Pr. O Lord, shew thy mercy upon us.

([3]) At the words "My fault, my own fault, my most grievous, fault" all smite their breast three times.

S. And grant us thy salvation.
Pr. O Lord, hear our prayer.
S. And let our cry come unto thee.
Pr. The Lord be with you. (4)
S. And with thy spirit. (4)
Pr. Let us pray.

The Priest ascends to the Altar and says:

Take away from us, we beseech thee O Lord, our iniquities; that we may be worthy to enter with pure minds into the Holy of holies. Through Christ, our Lord.

S. Amen.
Pr. We beseech thee, O Lord, in communion with thy Saints; that thou wouldst vouchsafe to pardon all our sins.
S. Amen.

KYRIE (5)

In a service that is not sung, the Priest and Servers say alternately:

Pr. Lord, have mercy.
S. Lord, have mercy.
Pr. Lord, have mercy.
S. Christ, have mercy.
Pr. Christ, have mercy.
S. Christ, have mercy.
Pr. Lord, have mercy.
S. Lord, have mercy.
Pr. Lord, have mercy.

(4) This "mutual salutation" generally introduces a new part of the Service.

(5) The Kyrie, Gloria in Excelsis, Sanctus, and Agnus Dei, which are intended for Choir and Congregational singing, may, in a service that is not sung, be said by Priest and Servers, as indicated.
(At a sung Mass on festival days the Altar is censed during the Kyrie.)

SONG OF PRAISE

GLORIA

("Gloria in Excelsis". During Advent, from Septuagesima until the end of Lent, at said Masses during the week throughout the year, and Requiem Masses, this is omitted, except on Holy Days)

Pr. Glory be to God on high, and in earth peace good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee. We give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us. For thou only art holy, thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

S. Amen.

THE COLLECT(S)

(This prayer is proper to the day, others may be added.)

Pr. The Lord be with you.

S. And with thy spirit.

Pr. Let us pray.

The Priest sings the Collect(s). At the end of these prayers the People sing (or the Servers say):

S. Amen.

THE EPISTLE OR LESSON

(This is proper to the day)

The Priest reads the Lesson for the day, and thereafter the Servers say.

S. Thanks be to God.

On some days two lessons will be read. Between the first and second lesson:

Pr. My tongue shall sing of thy word for all thy commandments are righteous.
S. Shew me thy ways and teach me thy paths.
Pr. Shew thy mercy upon us, Alleluia!
S. And grant us thy salvation, Alleluia!

From Septuagesima until the end of Lent.

Pr. My tongue shall sing of thy word; for all thy commandments are rigtheous,
S. Shew me thy ways and teach me thy paths
Pr. Deal not with us after our sins
S. Nor reward us according to our wickednesses.
Pr. Help us, O God of our salvation for the glory of thy name
S. And be merciful unto our sins for thy name's sake.

(Graduals have been discontinued, but in Easter and Whitsunweek, at Corpus Christi, and at some (but not all) Requiems, antiphonal hymns are sung after the Epistle. These are the ancient "Sequentiæ")

THE GOSPEL

Pr. Almighty God, who didst cleanse the lips of the Prophet Isaiah by thy touch, vouchsafe of thy gracious mercy, so to cleanse my heart and lips, that I may worthily proclaim thy holy Gospel. Through Christ our Lord.
S. Amen.

The Congregation stands up, and the Priest says:

Pr. The Lord be with you.
S. And with thy spirit.

The Priest reads the Gospel for the day, at the announcement of which, Priest and Congregation sign themselves with the Sign of the Cross upon the forehead, mouth, and breast, after which the Servers say:

S. Glory be to thee, O Lord.

At the end of the Gospel the Servers respond:

S. Praise be to thee, O Christ.

SERMON

If there is to be a sermon, the congregation sits and a short one-versed hymn is sung. After the sermon the Congregation sings a hymn from the Catholic Hymnbook. (i.e. Katholiek gezangboek)
While the Congregation stands, the Priest reads the

CREED

(This is omitted at said Masses during the week and on some Holy Days)

I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds. God of God, light of light, very God of very God; begotten, not made, being of one substance with the Father; by whom all things were made. Who for us men and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, (6) and was made man. And was crucified also for us under Pontius

(6) At the words "and was made man" the Priest genuflects and all bow the head.

Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures. And ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end. And *(I believe)* in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father. (7) Who with the Father and the Son together is worshipped and glorified. Who spake by the Prophets. And I believe One Holy Catholic and Apostolic Church, I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come.

S. Amen.

THE OFFERTORY

(An Offertory Sentence from Holy Scripture is no longer said)

Pr. The Lord be with you.

S. And with thy spirit.

Pr. Let us pray.

The Priest offers the Bread and prays:

Pr. Accept, O holy Father, almighty, everlasting God, this unspotted Host, which I thy unworthy servant offer unto thee, my living and true God, for my unnumerable sins, offences and negligences, and for all here present as also, for all faithful Christians both living and departed; that it may avail both me and them for salvation unto eternal life.

S. Amen.

(7) The Creed is in the Niceno-Constantinopolitan form. The "Filioque" clause, i.e. "and the Son" is held by Old Catholics to be a theological opinion and not a dogma. It is a Western addition to the ancient Creed. The bracketed "I believe" is not in the Dutch Text.

The Priest pours wine and water into the chalice, and prays:

O God, who hast wonderfully created the dignity of human nature, and hast still more wonderfully renewed it, grant that by the mystery of this † water and wine, we may be made partakers of his divinity, who vouchsafed to be partaker of our humanity, Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee, in the unity of the Holy Ghost, God, throughout all ages, world without end.

S. Amen.

He offers the chalice, and prays:

We offer unto thee, O Lord, the cup of salvation, beseeching thy clemency that it may ascend as a sweet-smelling savour before thy divine majesty, for our salvation and for that of the whole world.

S. Amen.

Pr. In the spirit of humility and with a contrite heart, may we be accepted of thee, O Lord and may our sacrifice be so offered in thy sight this day as to be well pleasing unto thee, o Lord our God.
Come, sanctifier, almighty, eternal God, and bless this † sacrifice which is prepared for thy holy Name.

THE CENSING

When he censes, the Priest blesses the incense, saying:

Be thou blessed † by Him, in whose honour thou shalt be burnt.

While he censes the Oblations and the Altar, he prays:

May this incense, which thou hast blessed ascend unto thee, O Lord; and let thy mercy descend upon us.

Let my prayer, O Lord, be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.
Set a watch, O Lord, before my mouth: and keep the door of my lips.
O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works. ([8])

While passing the censer to the Server, he says:

May the Lord enkindle in us the fire of his love, and may it burn unto eternity.

S. Amen.

THE "LAVABO" CEREMONY

The Priest washes his hands, and reads:
(Psalm 26 v. 6–12; the "Gloria Patri" is sometimes omitted.)

I will wash my hands in innocency, O Lord: and so will I go to thine altar;
That I may shew the voice of thanksgiving: and tell of all thy wondrous works.
Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.
O shut not up my soul with the sinners; nor my life with the blood-thirsty;
In whose hands is wickedness: and their right hand is full of gifts.
But as for me, I will walk innocently: O deliver me, and be merciful unto me.
My foot standeth right: I will praise the Lord in the congregations.
Glory be to the Father, and to the Son: and to the Holy Ghost.

([8]) *These verses are from Psalm 141 v. 2—4*

As it was in the beginning, is now, and ever shall be: world without end.

S. Amen.

Pr. Receive O holy Trinity, this oblation which we offer unto thee in memory of the Passion, Resurrection and Ascension of our Lord Jesus Christ; and in honour of blessed Mary the Virgin, of blessed John Baptist, of the holy Apostles Peter and Paul and of all the Saints, that it may be to their honour, and to our salvation, and may they vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through Christ our Lord.

S. Amen.

"ORATE FRATRES"

Pr. Pray brethren, that my sacrifice and yours may be acceptable to God, the Father almighty.

S. The Lord receive the sacrifice from thy hands to the praise and glory of his Name, to our benefit and that of all his holy Church.

Pr. Amen.

The Priest sings the

OFFERTORY PRAYER

(This is proper to the day. Others may be added. It was formerly called the "Secret")
At the close of this prayer the Congregation sings:

S. Amen.

"SURSUM CORDA"

Pr. The Lord be with you.

S. And with thy spirit.

Pr. Lift up your hearts.

S. We lift them up unto the Lord.

Pr. Let us give thanks unto our Lord God.
S. It is meet and right so to do.

"THE PREFACE"

(Special Prefaces are provided for Feasts and Holy Days.)

Pr. It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks unto thee; O Lord holy Father almighty everlasting God, through Christ our Lord. Through whom the Angels praise, the Dominations adore, the Powers fear thy majesty. The Heavens and the heavenly Virtues and the blessed Seraphim together sing thy praise with exultation. With whom, we beseech thee, bid that our voices also be admitted, with suppliant thanksgiving saying: —

"SANCTUS" AND "BENEDICTUS"

Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of thy glory. Hosanna in the Highest! Blessed ([9]) is He that cometh in the name of the Lord. Hosanna in the Highest!

THE CANON

CONSECRATION PRAYER

(The Congregation kneels ([10]) and the Priest prays:)

Therefore, most merciful Father, through Jesus Christ thy Son our Lord, we humbly pray and beseech thee, that thou accept and bless these † gifts, these † offerings, these † holy and unspotted sacrificies, which we offer unto thee, in the first place for thy Holy Catholic Church, that thou vouchsafe to keep

([9]) All sign themselves with the Sign of the Cross.
([10]) The ringing of the altar bell is general done here.

her in peace, preserve, unite and govern her throughout the whole world, together with our Bishops and all true believers and those who profess the catholic and apostolic faith.

COMMEMORATION FOR THE LIVING

Be mindful O Lord, of thy servants and handmaidens.

Here all pray for a short time for those whom they desire to remember before God. Thereafter the Priest continues:

Remember mercifully also all here present whose faith and devotion are known unto thee, who offer unto thee this sacrifice of praise for them and theirs, for the redemption of their souls, for the hope of their salvation and safety, and who render their vows to thee, the eternal, living and true God.
Joining in the communion of Saints (11) and reverencing the memory first of the glorious Virgin Mary, Mother of our God and Lord, Jesus Christ; as also of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; the holy Basil and Chrystostom, Ambrose and Augustine, Willibrord and Boniface, Gregory, Martin, Bavon, Lebuin, and of all thy Saints. Grant unto us, we beseech thee, through their intercession, that we may be defended with the help of thy protection. Through Christ, our Lord.

S. Amen.

(11) At certain Festivals this prayer is amended to include special commemorations.
Our Lady, the Apostles, Four doctors of the Church two Eastern i.e. Basil and Chrysostom, two Western i.e. Ambrose and Augustine, the first three leaders of the Church of the Netherlands, Martin of Tours, patron of the Archbishopric and Bavon and Lebuin respective patrons of the bishoprics of Haarlem and Deventer.

The Priest stretches his hands over the oblations, and prays:

Pr. Therefore O Lord we beseech thee graciously to accept the oblation of our bounden duty and of all thy family (11); order our days in thy peace, and save us from everlasting doom, and make us to be numbered in the flock of thine elect. Through Christ our Lord.

S. Amen.

Pr. Which oblation do thou, O God, we beseech thee, vouchsafe in al things to make † blessed, † approved, † ratified, reasonable and acceptable, that unto us it may become the Body † and Blood † of thy most dearly beloved Son, our Lord Jesus Christ.

S. Amen.

He takes the Bread into his hand, and says:

Who the day before he suffered took bread in his holy and venerable hands, and lifting up his eyes to thee, God, his almighty Father, giving thanks to thee, he † blessed, brake and give it to his disciples, saying:
Take and eat ye all of this.
For this is my Body.

While the Priest elevates the sacred Host, all sign themselves with the Sign of the Cross.

He takes the Chalice and says.

Likewise after Supper, taking also this excellent Chalice into his holy and venerable hands; also giving thanks to thee, he † blessed and gave to his disciples, saying:

Take and drink ye all of this, for this is the chalice of my Blood, of the new and eternal testament (the mystery of faith), which shall be shed for you and for many for the remission of sins.
As oft as ye do these things, ye shall do them in remembrance of me.

While the Priest elevates the Chalice, all sign themselves with the Sign of the Cross.

Thereafter the Priest prays:

Wherefore, O Lord, we thy servants, together with thy holy people, having in remembrance the most blessed passion of the same Christ, thy Son, our Lord, as also his resurrection from the dead and his glorious ascension into heaven; do offer unto thine excellent majesty from thine own gifts and bounty, a † pure sacrifice, a † holy sacrifice, a † spotless sacrifice, the † holy Bread of eternal life, and the † Chalice of everlasting salvation.

Upon which vouchsafe to look with a favourable and gracious countenance; and accept them, even as thou didst vouchsafe to accept the gifts of Abel, thy righteous servant, and the sacrifice of our Patriarch Abraham, and the holy and spotless sacrifice, which thy high priest Melchizedek offered unto thee.

We humbly beseech thee, almighty God, command that these gifts be borne by the hands of thy holy angel to thine altar on high, before the presence of thy divine majesty, that as many of us as partake of this altar, and receive the most holy † Body and † Blood of thy Son, may be filled with all heavenly

benediction and grace. Through Christ our Lord.

S. Amen.

COMMEMORATION FOR TH'E DEPARTED

Pr. Be mindful also, O Lord, of thy servants and handmaidens who have gone before us with the sign of faith, and rest in the sleep of peace.

Here all pray for a short time for those whom they desire to remember before God. Thereafter the Priest continues:

To them, O Lord, and to all that rest in Christ, we beseech thee grants, a place of refreshment, light and peace. Through Christ, our Lord.

S. Amen.

Pr. Also to us, (12) thy sinful servants, trusting in the multitude of thy mercies, vouchsafe to grant some part and fellowship with the Communion of thy Saints, unto whose fellowship we beseech thee to admit us, not weighing our merits, but of thy gracious favour. Through Christ, our Lord.
Through † Him, and with † Him, and in † Him, is unto thee, God the Father † almighty, in the unity of the Holy † Ghost,

(the Priest elevates the Host and Chalice and all sign themselves with the Sign of the Cross)

all honour and glory, throughout all ages, world without end.

S. Amen.

(12) All smite themselves upon the breast.

THE LORD'S PRAYER

Pr. Let us pray.
As our Saviour Christ hath commended and taught us, we are bold to say:

Our Father, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

S. But deliver us from evil.

Pr. Amen. Deliver us, we beseech Thee, O Lord, from all evils, past present, and to come; and at the intercession of the blessed and glorious Virgin Mary, Mother of God, of thy blessed Apostles Peter and Paul and Andrew and all the Saints, and favourably grant peace in our days; that by thine availing mercy we may ever both be free from sin and safe from all distress.

THE FRACTION

The Priest breaks the holy Host over the Chalice, in three parts, saying:

Through Jesus Christ, thy Son, our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, God, throughout all ages world without end.

S. Amen.

THE PAX AND THE COMMIXTURE

Pr. The peace † of the Lord be † always † with you.
S. And with thy spirit.

AGNUS DEI (13)

Pr. O Lamb of God, that takest away the sins of the world.
S. Have mercy upon us. (14)
Pr. O Lamb of God, that takest away the sins of the world.
S. Have mercy upon us.
Pr. O Lamb of God, that takest away the sins of the world.
S. Grant us peace.

(The following Prayer for Unity is omitted at Requiems.)

Pr. O Lord Jesu Christ, who saidst to thine Apostles: Peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church, and vouchsafe, her peace and unity according to thy will. Who livest and reignest God, throughout all ages, world without end.
S. Amen.

COMMUNION DEVOTIONS

Pr. O Lord Jesu Christ, Son of the living God, who by the will of the Father, and the co-operation of the Holy Ghost, hast through thy death given life unto the world; deliver me by this, thy most sacred Body and Blood, from all mine iniquities and from every evil; make me ever so to cleave unto thy commandments and suffer me never to be separated from thee; who liveth and reignest with God the

(13) At requiems the responses are "Grant them rest," "Grant them rest," and "Grant them rest eternal." Moreover, the breast is not struck on such occasions.
(14) At the words "Have mercy upon us" and "Grant us peace" all smite themselves upon the breast.

Father and the Holy Ghost, God, world without end.

S. Amen.

Pr. O Lord Jesu Christ, let the partaking of thy Body, which I, unworthy, presume to receive, turn not to my judgment and condemnation; but of thy goodness let it avail unto me for protection of mind and body, that I may receive thy healing, who livest and reignest with God the Father in the unity of the Holy Ghost, God, throughout all ages, world without end.

S. Amen.

Pr. I will receive the Bread of heaven, and call upon the name of the Lord.

COMMUNION

The Priest says three times:

Lord, I am not worthy ([15]) that thou shouldst come under my roof, but speak the word only, and my soul shall be healed.

The Priest consumes the holy Host, and says:

The Body of our Lord Jesus Christ preserve my soul unto everlasting life.

S. Amen.

Pr. What reward shall I give unto the Lord for all the benefits that he has done unto me? I will receive the cup of salvation and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies. ([16])

([15]) At the words "Lord, I am not worthy" all smite themselves upon the breast.

([16]) This Prayer is adapted from Psalm 116, v. 12—14.

The Priest then puts the Chalice in front of the Communicant and says:

The Blood of our Lord Jesus Christ preserve my soul unto everlasting life.

S. Amen.

When there are other Communicants also, these come and kneel at the Communion-rail while the Priest is praying in silence. The Priest goes to the Communion-rail with a ciborium or paten, and says:

The Body of our Lord Jesus Christ preserve thy soul unto everlasting life.

The Communicant answers:
Amen *and receives the Host.*

The Blood of our Lord Jesus Christ preserve thy soul unto everlasting life.

The Communicant answers:
Amen *and consumes the Blood of Christ* ([17])

THE ABLUTION

Pr. Grant, O Lord, that what we have taken with our mouths, we may receive with a pure heart; and that of a temporal gift it may become to us an eternal remedy. May thy Body, O Lord, which I have received, and thy Blood which I have drunk, be grafted inwardly in my life and grant that no stain of sin may remain in me who have been refreshed with these pure and holy sacraments. Who livest and reignest, world without end.

S. Amen.

The Congregation sings a hymn from the Catholic Hymnbook (i.e. Katholiek gezangboek.)

([17]) *In some Churches Communion is given by intinction.*

POST-COMMUNION PRAYER ([18])

The Congregation kneels and the Priest sings:

Pr. The Lord be with you.
S. And with thy spirit.
Pr. Let us pray.

The Priest sings the Post Communion Prayer ([19]) at the conclusion of this prayer the Congregation sings:

S. Amen.

Then follows (only at sung Masses on Sundays) the prayer for the Queen.

Pr. O Lord, save Juliana our Queen.
S. Hear us the day, when we call upon thee.
Pr. O Lord, hear our prayer.
S. And let our cry come unto thee.
Pr. The Lord be with you.
S. And with thy spirit.
Pr. Let us pray. Almighty and everlasting God in whose hands is all power, look down on thy servant our Queen Juliana and her Royal House. Give her the Spirit of wisdom, counsel and strength, that under her rule we may live a quiet and peaceful life in all piety. Through Christ our Lord.
S. Amen.

"ITE MISSA EST"

Pr. The Lord be with you.
S. And with thy spirit.
Pr. Let us bless the Lord (Alleluia) ([20])
S. Thanks be to God (Alleluia) ([20])

([18]) A "Communion Sentence" from Holy Scripture is not said.
([19]) This prayer is proper to the day. Others may be added.
([20]) The "Alleluias" are added during Easter Week.
At Requiems "Let us bless the Lord" etc. is not said. Instead thereof, the Priest sings "May they rest in peace". The people reply "Amen".

Pr. Let the performance of my duty and service be pleasing to thee, O holy Trinity, and grant that the sacrifice, which I unworthy have offered before the eyes of thy majesty, may be acceptable to thee, and through thy mercy may be a propitiation for me and all those for whom I have ofered it. Through Christ, our Lord.

THE BLESSING

Pr. The blessing of God almighty, (21) † the Father, the Son, and the Holy Ghost be upon you.
S. Amen.

The closing hymn is then sung (22), during Advent and Lent kneeling and otherwise standing, after which the Priest and the Servers retire.

When the Bishop gives the blessing:

B. Blessed be the Name of the Lord;
S. From this time forth for evermore.
B. Our help is in the Name of the Lord;
S. Who hath made heaven and earth.
B. The blessing of God almighty, † the Father, † the Son and † the Holy Ghost be upon you. (21)
S. Amen.

(21) All sign themselves with the Sign of the Cross.

(22) At the end of a Requiem Mass other devotions follow i.e. Psalm 130 "De Profundis" which is sung antiphonally, and prayers for the faithful departed.

Part of the Cross of the Bishop of Deventer (16th century)

THE SOCIETY OF ST. WILLIBRORD

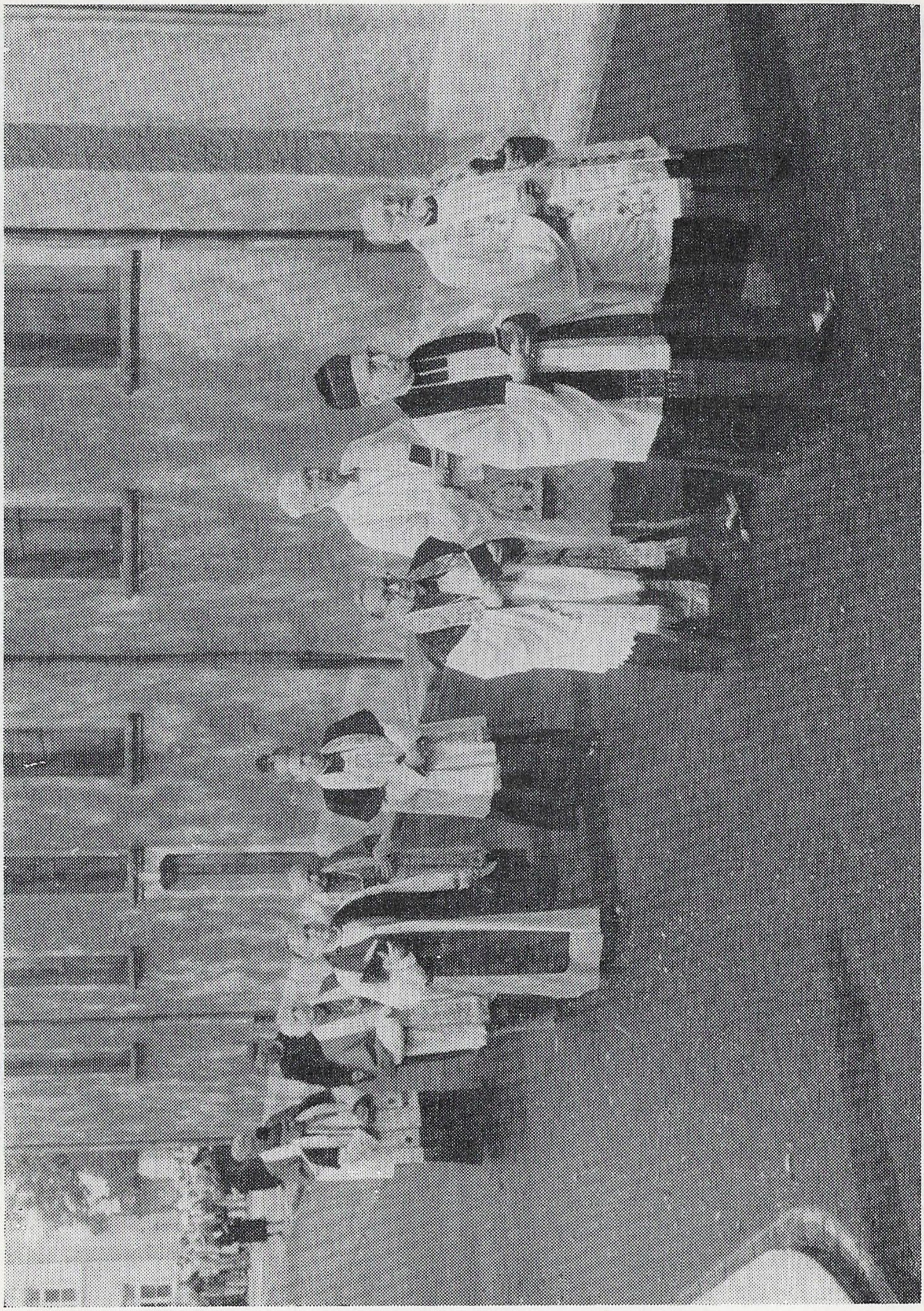
The Society of St. Willibrord founded in 1908 exists to promote understanding and intercourse between members of the Anglican and Old Catholic Churches. The Society has two sections, an Old Catholic and an Anglican. The Old Catholic section has the patronage of the Archbishop of Utrecht and its president is the Bishop of Haarlem. The Anglican section has the patronage of the Archbishop of Canterbury and its president is the Bishop of London.

An Anglican who intends to visit Old Catholic churches in Europe is recommended to get into touch with this Society.

Hon. Secretary of the Anglican Section is the Rev. J. A. Burley. M.A., F.R.G.S. St. James's Vicarige - Clacton-on-Sea.

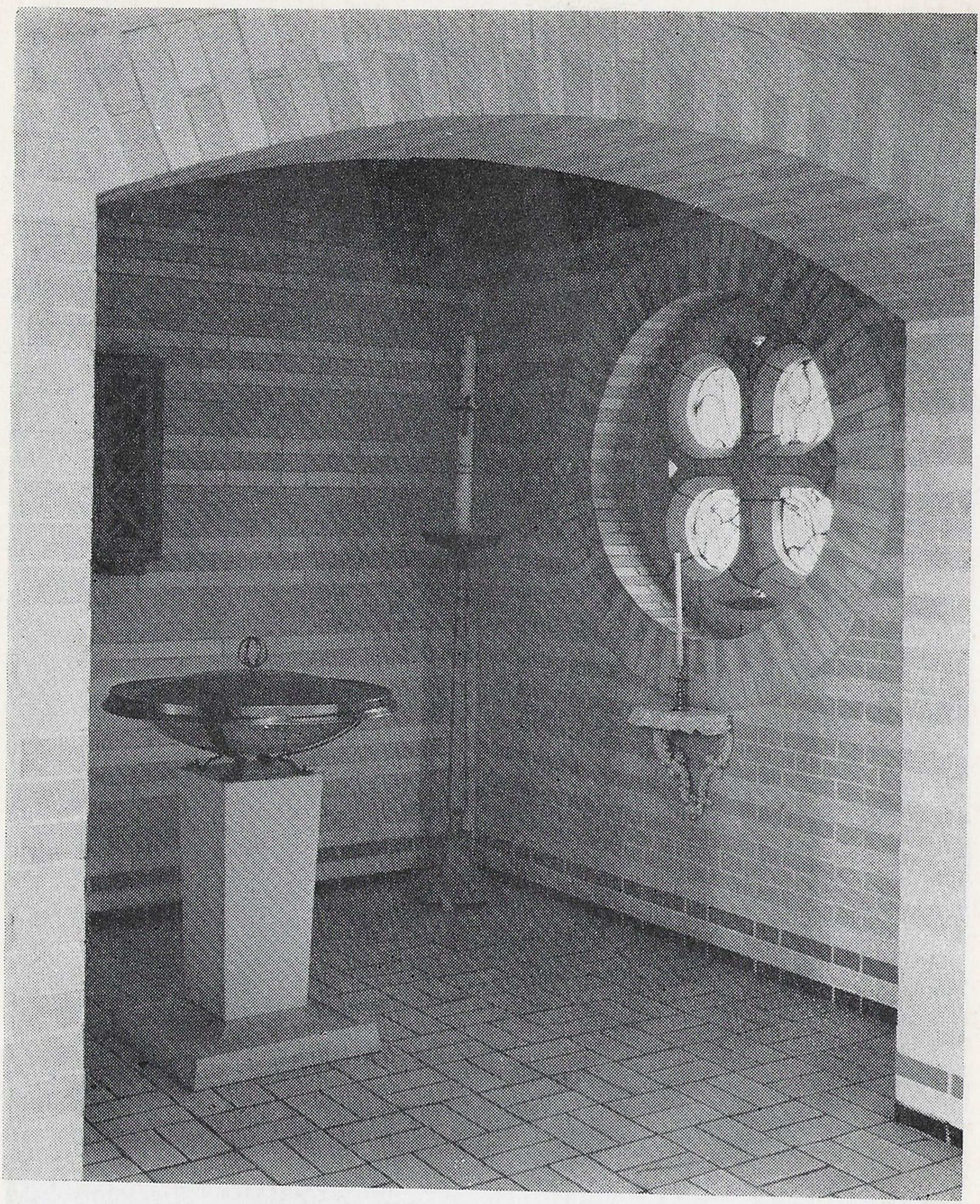
Hon. Secretary of the Old Catholic Section is Pastoor G. A. van Kleef, Oud-Katholieke Pastorie, Nieuwe Binnenweg 23, Rotterdam 3.

From right to left: the Archbishop of Utrecht, dr. A. Rinkel, the Archbishop of Canterbury, dr. Geoffrey F. Fisher and the Bishop of Deventer, mgr. P. J. Jans, at Lambeth Palace, March 1960

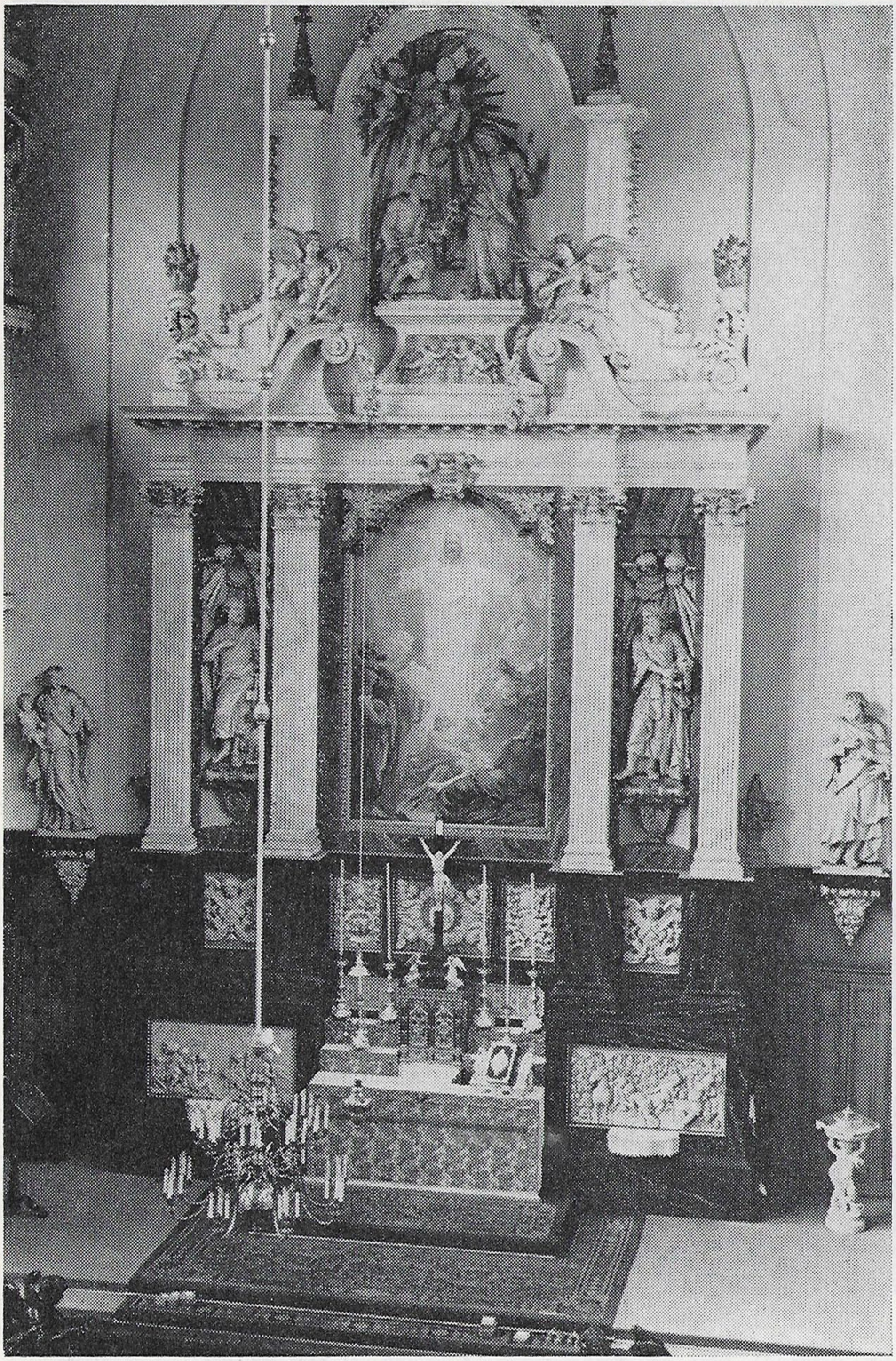


International Old Catholic Congress at Rheinfelden, 1957

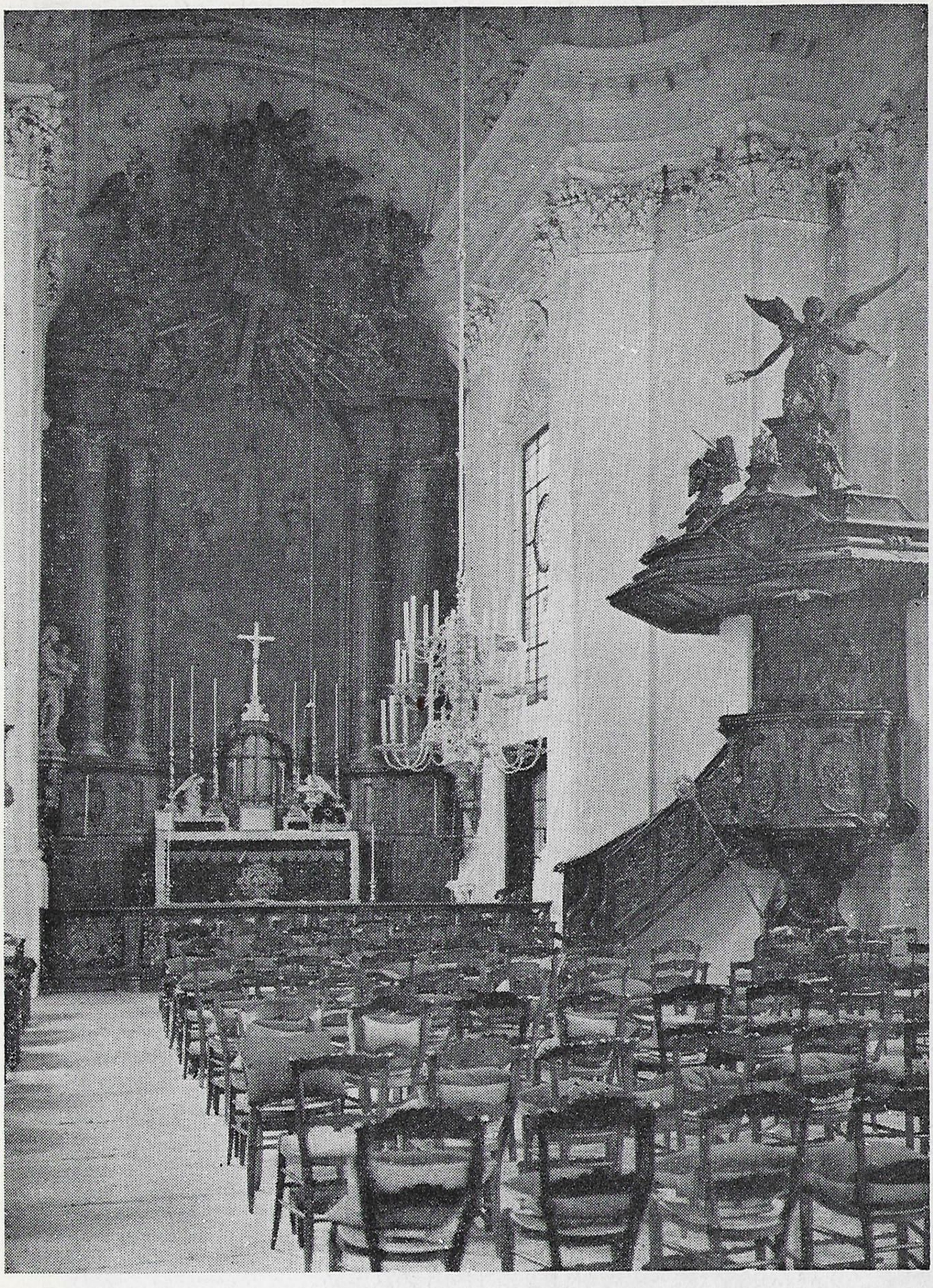
At the time of the Lambeth Conference 1958 Anglicans, Old Catholics and Orthodox met.
From left to right: Dom Augustin Morris, Abbot of Nashdom Abbey, the Archbishop of Utrecht and Bishop James of Melita



Baptistry Old Catholic Church at Haarlem

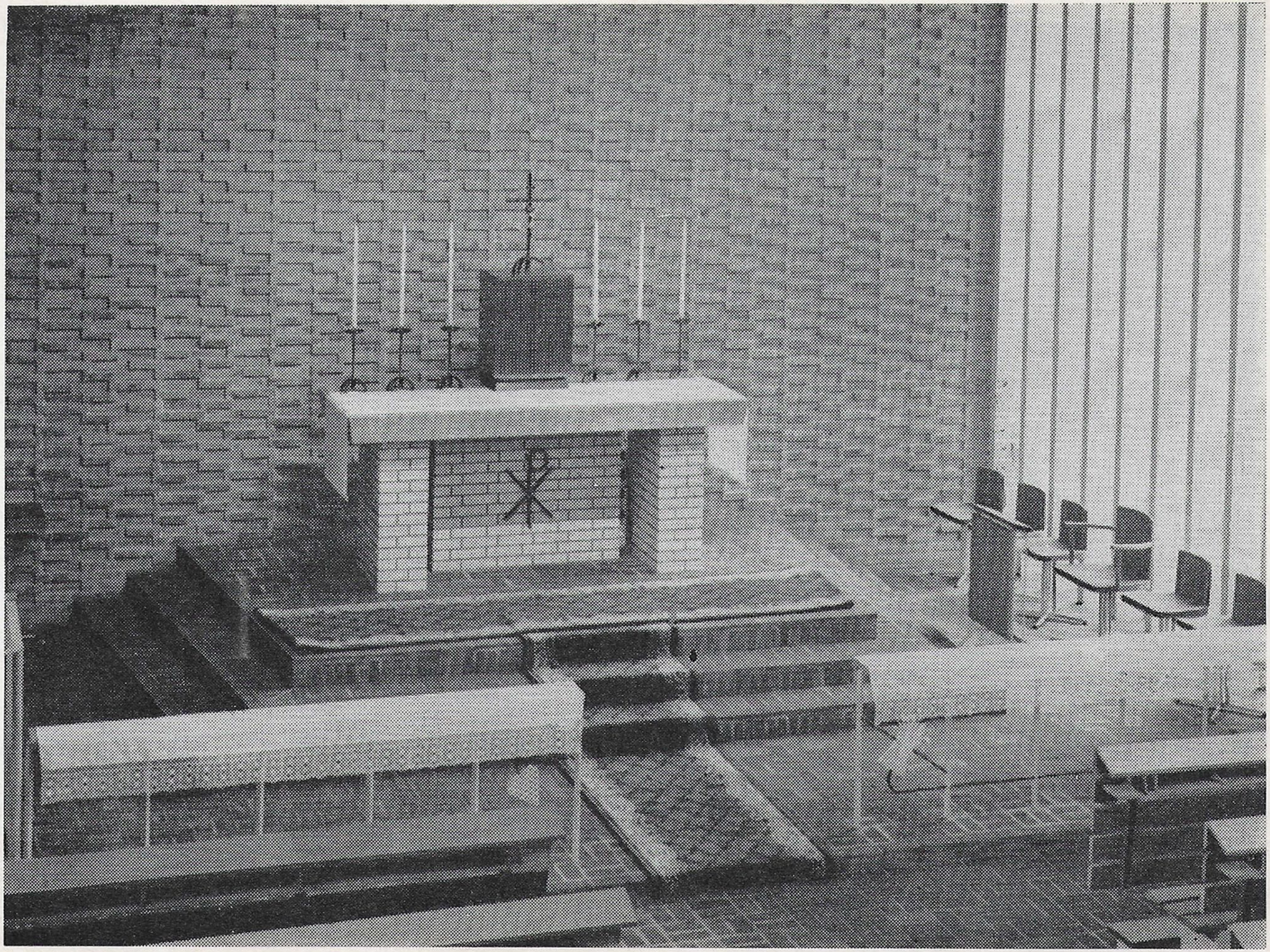


Altarpiece at the Parish Church of SS Peter and Paul in Rotterdam



St. James's and St Augustine's Church at the Hague, a hidden church from the beginning of the 18th century

Parish-Church of SS Laurence and Mary Magdalene at Rotterdam



Old Catholic Church at Den Helder

The Old Catholic Seminary at Amersfoort

OLD-CATHOLIC PARISHCHURCHES IN THE NETHERLANDS

AALSMEER, Oosteinderweg 394	telephone	4368
ALKMAAR, Emmastraat 9	,,	2062
AMERSFOORT, 't Zand 13	,,	4185
AMSTERDAM, Ruysdaelstraat 39	,,	728313
ARNHEM, Adolf van Nieuwenaarlaan 3	,,	23654
CULEMBORG, Varkensmarkt 18	,,	3450
DELFT, Bagijnhof 23	,,	23701
DORDRECHT, Voorstraat 120	,,	6366
EGMOND AAN ZEE, Voorstraat 110	,,	206
ENKHUIZEN, Breedstraat 82		
GOUDA, Gouwe 107	,,	3130
's-GRAVENHAGE, Juffrouw Idastraat 7	,,	117014
HAARLEM, (Cathedralchurch) Kinderhuissingel 74	,,	14537
DEN HELDER, Timorlaan 89	,,	2772
HILVERSUM, Melkpad 12	,,	48009
LEIDEN, Zoeterwoudsesingel 50	,,	24077
KROMMENIE, Noorderhoofdstraat 133	,,	82309
OUDEWATER, Markt		
ROTTERDAM, Nobelstraat 22	,,	80205
,, Nieuwe Binnenweg 25	,,	138298
SCHIEDAM, Dam 28	,,	68480
SCHOONHOVEN, Wal 30		
UTRECHT, (Cathedralchurch) Willemsplantsoen 3	,,	15018
,, Achter Clarenburg 6	,,	19563
,, Bemuurde Weerd O.Z. 56	,,	12070
IJMUIDEN, Koningin Wilhelminakade 39	,,	5260
ZAANDAM, Papenpad 13	,,	63977

In most churches High Mass on Sundays at 10 a.m.
Further information to be obtained at the vicarages.

Printed in the Netherlands by J. W. H. Patist & Son - De Bilt